

V
Trading Spiritualized.

Or, Certain

Heads, Points, or Positions,

On which

Tradesmen

(And Others)

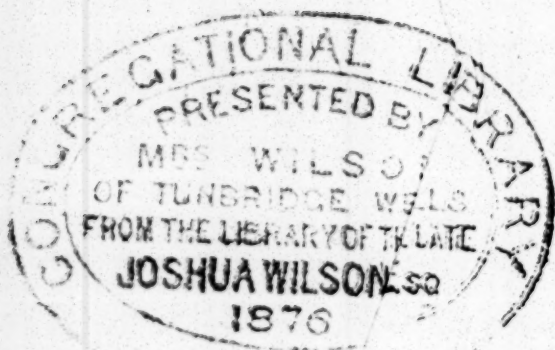
M A Y

(O that they would!) enlarge in
their Meditations.

By W. Bagshaw, Minister of the
Gospel.

L O N D O N :

Printed for *Tho. Parkhurst*, at the *Bible*
and *Three Crowns* in *Cheapside*, near
Mercers-Chappel. 1694.



*To the Right Worshipful,
and Deservedly Honoured
Sir Thomas Abney, Al-
derman and Sberiff of the
City of London.*

THem that honour God, ^{1 Sam. 2.}
God will honour; and ^{30.}
should not *Men* do it? Bles-
sed be You and Yours of the
Lord! As your Heart is (by
his Hand) set on promoting
his work elsewhere, and in
this County, Hundreds in
this poor Hundred of the
High-Peak, bear you on their
hearts, that have extended
your care to it and them; So
is he eminently bound to do,
who is,

Right Worthy, Sir,

A willing (ihs weak) Friend and Servant,

W. Bagshaw

To the truly Honoured Mr.
*Thomas Hodsdon, Mr. Charles
Tarwood, and other Worthy
Friends in, or near Macclesfield.*

I*N my Youth, from others in your
parts, and in mine Age from you,
have my weak hands been strength-
ned in the Lord. If to any Trades-
man, that will use serious and spiri-
tual Meditation, these poor Papers
be useful, I shall (if the Lord will
give me leave) present something
more on this Subject. I humbly beg
your Acceptance of this slender To-
ken of my Love and Thankfulness,
and a blessing on yours; as also on
all that shall vouchsafe these sheets a
reading, is begged, by,*

Dear Sirs,

Your Obliged,

W. Bagshaw.

Trading Spiritualized.

The *First Position* is,

Holy Scripture representeth the
Communion that is between
God and Man, under the No-
tion or Resemblance of Com-
merce or Trading.

To prevent mistakes, I premise
two particulars.

The First is, A Divine of the first Rank well distinguished betwixt some Commerce which Hypocrites may drive, and that sweet Communion which sincere persons have with the Lord. May not those of the former Character, after Duties, expect some sort of Reward from God? Whereas only they of the latter do in Duties draw near to God.

Mr. Vines.

Mat. 6. 1, 2, 3, 4, 5.

The Second is, Far be it (yea, far is it) from an humble holy person to count his Services Meritori-

Luke 17. 10.

Trading Spiritualized.

See the *Ark*
of the *Cove*
nant, par. 2.

ous, or to expect a Reward of Debt;
as in Trading, Money answereth,
and deserveth the Commodity pur-
chased. Will some allow, that A-
dam could in strictness merit?

And now for Proof of the Posi-
tion, I argue as followeth.

* See the
Confession
of Faith.
Gen. 17.7.

1. Hath not God, who hath con-
descended to transact, and hold
Communion with Man, done it in
a * Covenant-way? And do I need
to tell sundry, that there are Cove-
nants of Commerce and Trade?

Mat. 13.45.

2. Is not a truly gracious Christi-
an compared to a wise Merchant,
seeking (and trading) for goodly
Pearls?

See the ex-
cellent *Dur-*
ham on
Rev. 3. 13.
Is. 55. 1, 2.
2 Pet. 1. 4.

3. Doth not God offer to Man
rich and precious Commodities, and
invite him as to a Mart or Market?

Phil. 1. 11.

4. Are not God's Promises as Bills
of Merchandise for the importing
of the Treasures of Heaven?

5. Do not the sanctified in their
Services expect and carry forth the
Fruits of Righteousness to Hea-
ven?

Rev. 3. 18.

6. Are they not said (and called)
to buy of the Lord? Tho Hea-
vens Goods are too rich, and Earth's
Chapmen too poor, that these
should think themselves worthy of
those, yet they think 'em * most

* So wor-
thy *Sedg-*
wick.

worthy

Trading Spiritualized.

worthy of their acceptance. And do they not part with the Love of their sins, and Confidence in themselves, that they may attain 'em?

And hence I first infer, That I am in hope that a great Man, and Learned Debater, hath by this time wished that he had forborn reflecting on words fathered on a late ^{* * Mr. Bridges.} grave Divine, and that he had not stiled Trading in Promises, a paltry Phrase.

1. When the Apostle saith, *We have our Conversation in Heaven*; do not Worthies read it, *We are free* ^{Phil. 3. 20} *Denizens, or Burgeses, that trade thither as Freeman?* Are not Promises ^{μὲν.} Helps to, and Promoters thereof? ^{Vide Leighs Crit. Sac.}

2. Are there not in Scripture, ^{Ist. 55. 1, 2.} *Laws stiled Municipal*, that speak of ^{I Thes. 5. 23} *good Vwares that will pass*, and of *ill Ones that are prohibited?*

3. Doth not the Gospel (or ^{Mat. 25. 16.} Christ in it) oftner than Once speak ^{Luke 19. 12, 15.} of Christians as Occupying or Trading?

1. Are not Talents committed to 'em?

2. Are they not to be accountable in the Case?

Trading Spiritualized.

3. Are not the Promises great encouragements in their Trading?

The 2d. *Inference* is, The goodness of God is great to a wonder.

Psal. 113.
4, 5.

Is it not a stoop in him to behold Angels? How low then stoops he in holding Converse and Commerce with poor man?

The 3d. *Inference* is, They forsake their own Mercy, that prefer holding Communion with base lusts before that with the Blessed Lord: O! how full are all places of such?

The last *Inference*, They who are managers of the Spiritual Trade, should do it. 1. Humbly. 2. Diligently. 3. Sincerely. 4. Believingly. 5. Constantly. The Lord direct and assist 'em!

The *Second Position* is, (The first Man (or Man in his first Estate) was entrusted (and set up) with a very good Stock.

Ecc. 7. last

Tho, alas! he too soon plaid the Prodigal, he had a very large Portion from his Fathers hand. When the Eldest Son of Wisdom, Solomon, was at a loss as to other points, he found

Trading Spiratnalized.

5

found this, and set a Remark on it, *Quovis modo redum.* that God made Man upright, every *Dr. Arrow-smith.* way right (as some read it). We may set some of his Goods and furniture to view, in some following pages (and that as by parcels, or retail.) At present, we will present or point at 'em as consider'd in the bulk, or by *Whole-sale*. May we not write on this?

1. Man excell'd in, or as to his Constitution; and therein as to that Image of God, which is stiled *Natural.* See Mr. Barret on the Covenants.

1. Surely, what St. David said of his Body, may with advantage be said of Adam's, *Fearfully and Wonderfully was it made.* Besides the Glory which his Soul shed on (and shew'd through) it, was it not (if we speak of visibles) a most curious and rare compofure? where was its Match, as to some instances?

And then 2ly. As to his Soul. Did it not give some representation of the Deity? Was it not an immaterial, immortal and intelligent Being? Have not some stild it a *Glass*, wherein there is some representation of the All-blessed and undivided Trinity, or Tri-unity? That antient and excellent Professor, who hath lately written on this *Dr. Wallis.*

Trading Spiritualized.

this Subject (tho he owneth that no instance or comparison us'd by Antient or Modern Divines doth adequately, and to the full express this Mystery, yet to shew that the *Soci-nians* are far out in their asserting that the Notion of Three in One is inconsistent with Reason, and that such a Being cannot be, sheweth, that Understanding, Will and Memory, are found in one and the same Soul. Was it not an honour to Man that he had an apprehending, Embracing and retaining Power?

Dr. Bates.

Again, was it not Man's great excellency that he bore, what is called the Moral Image of his Maker? Was he not enriched with Spiritual Qualities, as well as endowed with Natural Faculties: doth not a profound Doctor Write, that he was Created with Perfection of Grace.

1. Was not a clear powerful Light set up in his understanding?

* By acute

4. Burges.

2. Was not his memory (on which wonderful,* is Written) firm fixt and faithful?

3. Was not Conscience (stiled the Seat of Moral Principles) pure, active for God, and wholly on his side?

4. Was

4. Was not his will in the best sense free, to wit, from sin, and for God and Goodness?

5. Were not the Affections both liking and disliking in all points regular.

In the next place, was not Man when Created partaker of what is called the Relative Image of God? Was he not Lord over other Creatures?

I add, was he not as Holy, so happy, and that compleatly? Did not his happiness carry the Image of God's Felicity, as his Holiness did of his Purity? Were not his higher Powers and lower Parts gratified with Objects suitable to them?

See Dr. Bates his harmony.

And now I first infer, Surely God's goodness shone fair into Adam's Eyes. Is it not rightly said, *He who wonders at other things, was himself a greater wonder?* Was he not a little (what if I say great) World, a Representative of the whole World! Did he not contain in himself more of the generality, as to that, than Angels did? Having Being, Growth, Sense and Reason, resembling inferior Creatures in what was seen, and superior ones in his unseen part?

Miratur alia, &c.

See Armilla Catach.

Was not Mans Righteousness in a sound Sense Natural? I do not say,

Vide D. say, it was so, as to its principle ob-
Prideaux ject and end.
Fascic, and
deep Jeans

But 1. Was it not Created toge-
 ther with his Nature?

2. Was it not capable of propa-
 gating it to Descendants from him?

And 3. Considering the relation
 in which he stood, and the exact o-
 bedience to which he was engaged,
 it suited his Nature.

Idem. 'Tis a thought worthy of God and
 his Goodness, that he should be so
 made. Are not two Parties found
 opposing this great Truth?

1. The Socinians (who will not
 own Mans great loss by his Fall) say,
 he had no great excellency in his
 first estate.

2. The Papists (who say that Con-
 cupiscence is not sin) say, That it was
 in Adam, and was Natural to him.

Psal. 8. 4, 5.
113. 5, 6.

The Second Inference is, Man was
 (as now he is not) meet to Trans-
 act and Covenant with God, in an
 immediate way; and it was on
 God's part a wondrous Condescen-
 tion, he would Covenant with him:

1. As to Covenanting; Had not
Possesivel. Man power within himself to have
 stood? And was not that Power lost
 through abuse of his Free-will?

Trading Spiratulized.

9

And 2. As to God's so dealing with him, was not his goodness displac'd? Might he not have given him a Law, without a promise of Life?

The 3. *Inference* is, All that derive from *Adam* in the ordinary way, have abundant matter for Mourning. May not every Son of his be named *Ichabod*? Is not the glory departed from Man? Are not the Tables of the Law which were in Mans Heart broke in pieces?

Rom. 5.12;
7.24,25;

The last *Inference* is, It is meet we should remember whence Man is Fallen.

1. To promote brokenness of Heart. O that more groaned on this score.

2. To cause breathings after Christ, the Second *Adam*.

Through him the image and favour of God are restored.

The third Position is, *Adam* whilst innocent had his understanding well furnished with knowledg. Was not this Son of God a child of light? Was not his upper room full of the best goods? Go not this well argued?

Luk. 3. the
last.

1. From

Trading Spiritualized.

1. From his being made in his Makers Image. Doth not a proper Image resemble that whereof it is an Image, in some excellency?

So blessed Burroughs And is not this one of Gods excellencies? He is light; Doth not the *1 Jo. 1. 5.* Scripture (the best interpreter of its *Col. 3. 10.* self) speak of Gods Image as Consisting in knowledg?

2 Cor. 5. 17. 2. Is not Regeneration styled a New creation? And when God carrieth on this work, doth he not say; Let there be light?

Fiat Lux. 3. Is not knowledg a leading grace? Doth not God open their *Acts 26. 18.* eyes whom he turneth? Had Adam been perfect, if he had wanted sight?

4. Could Adam without light have been guided in full obedience?

5. Had man been every way right if he had wanted a right Eye?

Dr. Bates. That it may appear that Mans apprehending power excelled, I Argue, first, A Master of sentence hath well said, Nature was unvailed to man in his first estate. Was he not a rare Philosopher?

See Fullar's Words so give knowledg. 1. Did not the large book of the Creature open to his view? Was not the door of that sanctuary open to him? Could he not readily have resolved what to us are riddles? Did he not see into the inside

of several things, whereof great students see little more than the outside?

2. Had he not the useful knowledge of that little world himself? Did he not understand the frame of his body and all its parts? Had he not the knowledge of the nature of his Soul, and all its powers?

3. Did not his knowledg ascend from (and through) the several orders of being, unto God who is the Being? Had he not that knowledge of the nature and perfections of God, that whatever concern'd his duty and felicity was familiar to him? Did not the wisdom, power and goodness of God shine into his eyes when he first open'd them, and looked on himself and other creatures?

Exod. 3. 14.
ὁ ὢν ἄβυσσος

4. Was not *Adams* knowledg attended and adorned with the most commendable qualities and properties.

1. Was not his knowledge clear? *Prov. 10. 27*
Did not the candle of the Lord shine bright into his eye? Was any thing like a cloud (or mist) before him?

2. Was not his knowledg affectionate? Did it not carry the purest heat as well as the clearest light in it,

3. Was

Trading Spiratualized.

3. Was it not practical ? Was it not a Light to his Feet, and not to his Eyes only ? VWas it not a knowledg joyn'd with acknowledgment ? Did it not guide his affections and actions ? Had he kept it in its due use, Had he made or taken one false step ?

And now I first infer, That *Adam* was very meet to maintain converse with God, and to drive a trade with (and into) heaven. Was any degree of defections in his skill ? Did he not thoroughly know ?

Eph. 2. 12. 1. By way of exporting, to carry up duties and dispositions thither ?
See Mr.

Love on 2. By way of importing, to fetch down all graces and priviledges thence. Oh ! How it should touch and tender hearts : that through the want of wisdom in the most, and weakness of it in the best, Commerce with God is little held ?
that.

Vide Pelt. The Second Inference is, We have all reason to differ with and keep a distance from the followers of *Socinus*. Do not they (after him) assert that *Adam* had but a poor pittance (and no store) of knowledg ? Do they not represent him as a great Body ? Or to use their own terms, as a little child or Infant as to his understanding
harmoniam. When

When our Divines instance in his *Gen. 2. 20.* giving names to many Creatures agreeing with their Natures, they will not allow this to stand for a signal Sign of Knowledge; and this is forced to favour their Supposition, that Man was no great Loser by his Fall.

O that some, whom we do not *D. J. T.* call *Socinians*, did not too much *Socinianize*! When an admired Person had wrote, that if *Adam* had had any considerable Knowledge, he would not have sold himself and all his hopes so cheap, out of a greedy Appetite to a little (then) *forbidden Fruit*; doth not his acute Answerer well say that that Appetite was sinful; and could not be in Man whilst sinless. Did it take its rise from *Ignorance* or *Error*? Did it not arise from *Incozitaney*, and not due using his Knowledge.

Certainly, *Solomon* in all his Glory (and with all the Philosophy and Understanding, from which he wrote on divers Subjects) *fell far and far short of Adam.* *Solomon's Knowledge* was no little owing to hard Study, and so was acquired; but *Adam's* was infused, and his Soul was inlightned at once, as the Air is upon the Sun's arising. How little

*1 Kings 4.
32, 33, 34.*

little do Men now, after many years beating their Brains, attain, in comparison of what he was endued with.

The Third Inference is : All of us should (and no doubt the best of us do) take up a Lamentation, and write it for a Lamentation ; that Man's Sun is turned into Dark-
Ep's. 5. 8. ness; that Men and Women, considered in their mere Naturals, as to what is spiritual, are Darknefs itself in the Abstract.

The Last Inference is: They are to be commended, who though Knowledge be now hardly common to, do seek after, and cry for that sort of it, which will further their trafficking with and into Heaven. O that Persons took the nearest way to it! and had recourse unto the blessed *Jesus*, that he may be made unto them Wisdom, and they may be made Light in him, his Merit obtaining, and his Spirit applying to it.
Prov. 2. 2, 3.
1 Cor. 1. 30.

The 4th. Position is. *That Man in his first estate might move (and better) See Rev. Burgefs of hold Converse and Communion with God: Orig. sin. p. his Memory was richly fraught. 250, &c.*

Was it not a most precious Cabinet and Storehouse of sacred Verities? Was it not as that *Holy of Holies,*
the

the Ark of the Covenant, wherein God's Royal Law was laid up and kept?

What Man's Memory is, is not easily defined. Have I not in this poor Paper hinted, that there is in it what bespeaks Wondering? Do we not rather feel than know what we do, when we remember things?

If I was meet to engage in a Philosophick Debate about its Nature, I should not judge it meet to do so: Evident it is that the great Soul of Man hath a Power, as of apprehending things present, so of reminding things past, to which Memory hath much reference. I do not say, that the Memory is a distinct faculty from the Understanding; nor do I gainsay those that hold it is contained in it. Doth not their Arguing receive Encouragement from what the Apostle speaks of, stirring up pure Minds by way of remembrance. A noble French Divine (tho no Preacher) writeth to this sense, that the Memory is Reason employ'd in recounting; or the Receptacle into which the Mind poureth its Notions.

*Memoria est
præteriti-
rum.*

*Vide Mor-
neum de
ver. Relig. p.
251.*

That Adam had a Power of remembering, flowed from his having the Nature (and not only the Shape) of Man; That Brutes have a sensitive Memory

Trading Spiritualized:

Memory, is not deny'd; that Man
Isai. 46. 8. hath an *intellectual Memory*, (it deny'd) is (a Worthy's Phrase) deny'd against Reason. Of what avail had Understanding been to Man, if he had not had *Memory*? Have not some said that all useful Knowledge lies in *Remembrance*?

That in *Adam*, when he came out of God's hand, *Memory* was perfect, is argued from *his being made in the Image of God*. Did not that take in the Perfection of all natural Powers? Had he been in all other Powers sound, and had either Fallhood or Frailty in his *Memory*, he had not been thoroughly happy, either as to Temporal or Spiritual Consideration.

That the Perfection of *Adam's Memory* further'd his Communion with God; is proved from our weighing the Objects about which it is exercised. Was not God, who is (as he is styled) the most *signal Object* thereof, still fair and afresh presented to (and by) it? Was it not ready to suggest to Man with what a glorious God (even the God of Glory) he had to do;

Exod. 15.
 11. 1. *Glorious in Holiness*, being at the greatest Remote and Distance from Sin, of purer Eyes than to behold it;

Trading Spiritualized.

17

it, without utter Dislike; and being in every Point and Degree conformable to himself.

Habbak, 1.

13.

See acute

Norton.

Jer. 17. 10.

2. *Glorious in his Omniscience*, which is joined with his Omnipresence; Doth he not search and see the Heart, and the Grace which he hath wrought in it?

3. *Glorious in Goodness*; which is for diffusing and communicating it self. Having made Man a large Vessel, had it been kept clean and open, he would have fill'd it.

Sui diffusi-
um.

Again: Did not *Adam's Memory* present to him God's whole Will, and his own whole Work? Was not the *Royal Law* written in legible Characters on his Heart? Had he not in his first Estate presented before and to him the right Object, Matter, Manner and Time of special Worship? And withal, all due respect to the Person, Chastity, Goods, good Name and Quiet of his Neighbour?

And now, I First infer: That *Adam* when in Innocency was a thrice happy Man. Witness what follows.

O terque,

1. Was any Forgetfulness of God's Mercy, or his own Duty, incident to him?

6c.

Trading Spiritualized.

2. Did he not remember together with the Notion, the Importance, and Excellency of Truths?

3. Did not his Memory fully serve its end? Was it not an holy Repository and Treasury?

A 2d. *Inference* is. We that (if not past feeling) feel that we are in a fallen state, cannot want matter for Mourning. How are the Vessels of our Memories as broken Vessels? Are they not rightly compared to Iron Grates, that let pure Water pass through, whilst Mud and Filth sticks in them? What loud Complaints do good People make of their short, frail, and defective *Memories*? If others make less moan, they have more cause for it. Alas! how is Trading with (and into) Heaven hereby hindred.

See worthy
Mr. Hodg-
eson this.

The last *Inference* is. They whose Hearts are for driving an Heavenly Trade, are to praise God.

So Woll-
bius.

1. Though through the Fall, the Faculty of Memory is endamaged, it is not taken away.

2. Provision by free rich Grace is made for the penitent.

1. On account of Christ's Merit, notwithstanding their Infirmities, their Sins shall be pardoned.

1 Joh. 1. 7.

2. On the same Account the holy *Jo. 14.26.* Spirit, as a Remembrancer, shall be poured out on 'em, and Trading into Heaven maintained.

The 5th Position is: *When Man was created through the thorough Goodness of his Conscience, he was fit for Communion with God.*

Thus much (or little) I will at present say of Conscience. Very high things are said of it. The late learned *Rutherford* calls it *the Apple of the Soul's Eye*. He further saith, that though it is not a part of the Deity, (which hath no Parts) it smells more of God than the Heavens, the Sun, Moon, or other Stars; and so than the Saphirs, Rubies, or any of the precious things of the Earth. *Profound Dr. Bates* hath not stick'd to call it a *subordinate God*, giving Laws, and exacting Obedience.

Of Liberty of Conje.

See his Harmon.

1. If Respect be had to the original Words, whereby it's set forth.

1. The learned tell us, that the *2 Sam. 24.* Hebrew Word for Heart (by which *10.* in some Scriptures Conscience is meant) pointeth at a Conspersion, *1 Ja. 3. 21.* or at Meal mingled with Water. The Soul in regard of it is watered with Notions, which we call common; and hence hath it been stiled a Storehouse of Moral Principles.

Συειδισ-
σις.

See accu-
rate shel-
field on
this.

2. The Greek Word, used as some reckon, about 32 Times in the *New Testament*, denoteth,

1. That it is a Knowledge; a Light, by Reason whereof Man's Soul is the Candle of God.

2. This Knowledge is not found walking in so large a Field, as that of the Understanding: Its Eye hath much for its Objects; 1. The Will of God as its Rule. 2. The Souls Case with reference thereto.

3. This Knowledge is of a joint conjoined Nature. It is (say some) a Knowledge together with Angels, with Men, with ones self. To be sure, God who is greater than the Heart and Conscience, knowing all things, knows together with it.

Having thus spoke of the V Vords, it's time to touch on the Thing: And Poor I am as little willing as able, to engage in a Dispute, whether we shall call it a Distinct Faculty from the Mind, or rather the Mind self-acting, by way of Comparison, or Reflection.

Vide The-
rap. Sac.

and Rev.
Ryther.

Cannot this Eye look as backwards, so inwards? Whether as one (and not he only) conceiveth, it takes in the V Vill. Or whether it is more fitly called an Act, or a Power whence Acts flow (it continuing

Trading Spiritnalized.

ning in persons when asleep) I leave to my Betters to determine.

Certainly it's rightly said to be a very busie thing; as ingenious Dr. *Burthogg's* Expression is. An Instinct impressing on Men's Minds a future Judgment. Sundry fall in with the excellent *Amos*, who stileth it the Judgment of Man, as subjected to the Judgment of God.

De causa Dei.

De Constantia.

VVho that is of worth makes it a question, whether in *Adam* at first Conscience was perfectly good?

1. VVas it not good both in point of Honesty and Peaceableness? Did it not perform its whole Office, and therein find Ease and Solace enough?

Honeste bona pacate.

2. VVas not Man's Conscience good both as to State and Exercise?

*Quoad statum Exer-
cium.*

VVas not Holiness to the Lord written in fair Characters (as on its Nature so) on its Actings?

3. VVas it not good 1. As a Minister to instruct. 2. As a Magistrate to injoin. 3. As a Witness to attest, and 4. As a Judge to pronounce guiltless?

See Mr. Sheffield on this.

That whilst Conscience was right, Man's Communion was very sweet, is very evident. Doth not much that I have said tend to give in full Proofs thereof?

1. Did

Trading Spiritualized.

1. Did not its pure Principles incline Man to act for God, and to receive from him?

2. *Pet. 1. 3.* V Was not Grace and Peace multiplied through the Knowledge it had of, and exercised about him?

3. V When as God's Deputy it judged as he did, did he not communicate himself to it?

I add 1. Did not Conscience then
Isai. 59. 2. fence against Sin, the Interrupter of Commerce between Heaven and Earth?

2. Did it not fit for Duty, wherein there is an exporting of Graces, and so a fitting for the importing of Grace?

And now, I first infer: That if Man had kept his first Estate, *Hallelujah, Hallelujah*, had been much his Language; was he not as to his Conscience a Vessel, as of Honour so of Mercy.

The 2d. Inference is. Fallen Man hath great Cause to fall on his Knees (or Face) in a way of Humiliation.
Titus 1. 15. Is not his Conscience, which seems to have scaped better than some other Powers, debled?

*Quantum
mutatur.*

Oh! How much for the worse is it altered? It was tender, but is hardened; it was inoffensive, but is contrary.

The

Trading Spiritualized.

93

The 3d. Inference. All that hear of should, as feel the VVant, so see the VVorth of the Lord Jesus. Is not his Blood an All-heal? Are not through it Consciences purg'd and pacify'd? *Hof. 9. 14.*

The last Inference is. The Spirit of God should be waited on, and breathed after; that the Conscience may be his Temple, that through his Influence this Bird in the breast may declare truly, and withal sing sweetly.

The 6th. Position. The Commerce and Communion between God and Man (in Man's first Estate) was much furthered through the Liberty (Purity) of his own Will.

So noble a Faculty is that of the VVill, (the chusing and refusing Power) that it is usually said, the VVill of Man is the Man. Is not Religion rightly said to be the right Poynt or Bvass of the VVill? Are not God's People willing (or as a Free-VVill Offering? Many Disputes are concerning Free-VVill; and it is out of Dispute, that there is a Freedom that is essential to the VVill. That celebrated Saying of an Ancient is approved by modern Divines; If there was nothing of Free-Will, there would be nothing to be saved; and if it were not for much

Voluntas hominis est homo.
Psal. 110. 3.
Actions,

Trading Spiritualized.

much of Free Grace, there would be no Salvation.

ἡ ἰσορροπία
τῆς.

Vide Le
Blank's
Thefes.

It is not easie to satisfie some wherein the Freedom of Man's Will doth most properly consist; but I can easily satisfie my self. it is not in that Indifferency, which implies equal Inclination to Good, or Evil.

Are not the Wills of Angels (yea and the Will of the God of Angels) free, tho wholly fixed on Good? Certainly in Man's first Estate his Will was purely free: The Event proves there was a Possibility of its being drawn to Evil; but God made it with a Bent and Inclination to Good; It was not only free from Compulsion, so that it admitted of no Force, for so it is now; but it was free from Corruption, there was no wrong tendency in it.

Had not *Adam's* Will been purely free, he had not been holy; and so not happy: Was not such Freedom of his Will necessary to his being a Covenanter with God? Had he not consented to the Duties, he had not been entitled to the Blessings of the first Covenant.

May not the following Particulars be asserted of *Adam's* Will?

Tall. Sac.
p. 138,

1. His Will was under the Empire and Rule of Right Reason.
Did

Did not his Reason vail to God,
and his Will to Reason? Did it
stir without Reason's Orders? or
stay when it had 'em to go? Did it
not follow the best Light?

2. His Will did close with, and
was carried to God as its Felicity, *See the in- comparable*
and his chief End. Was not his Re- *Baxter on*
spect to Creatures, yea to his own *self-denial.*
Pleasure, Profit and Honour subser-
vient thereto? Did he look at
what he had (or was) as his own? *Rom. 14. 9.*
Did he not look at his Maker as his
Owner?

3. He by his good Will did rest
and delight in God as his Treas- *Psal. 116. 7.*
ure, satisfying Portion, and chief *73. 25.*
Good. Was not God his dwelling
Place? Did he not take pleasure in
other things for God's appearance
in 'em? and as Rays from him
were darted through 'em?

4. Man's Will did then very rea- *Eadem*
dily bow to God's Sovereignty, was *velle, nolle,*
it not resolved into the divine Will? *est amicitia.*
Were not God and Man such great
and good Friends, that they did
will and nill the same things. Was
not God's Law in Man's Heart?
Did not *Adam* (whilst in Integrity)
obey the Lord? 1. Perfectly, with-
out failing in any kind or Degree?
2. Readily, without any thing like
demur

Trading Spiritualized.

demur or delay. 3. Chearfully, without raising Cavils or Objections. 4. Humbly, without taking Honour (due to God) to himself.

Again : Man's Will at first was altogether for living in a way of Dependance on God, as the first Cause. Did he not rely on the Arm of Almightyness ? Even when he had a large Stock in his own hand ; Was not his Eye still on the highest Hand ?

And now can any well doubt, that when Man did so freely and fully come to God ; God would not (or did not) graciously and plentifully communicate himself to him ? Did not Man live at the Well-head, where the Water of Life is as full, so pure, and sweet.

And hence (I first infer,) That whatever Fault was or is found in Man's Will, it cannot be laid at God's Door. Was it from Want of Power, was it not from the abuse of the Freedom of his VWill, that
 Jer. 17. 9. Man fell ? Did not Man's Upright-
 ness in part consist in that Freedom ?

The 2d. Inference. Is not the low way a good way, and fit for fallen Man to walk in ? Do not they do well, that much mourn that Man's VWill is now frail, and (alas !)
 false ?

false? Doth it not mislead the Understanding, whereby it should be led?

The 3d. Inference. Their Tenents are not to be touch'd with, in whose Books the VVill of fallen Man stands as an undeflow'r'd, untouch'd Virgin. Do not some, whom we will not brand, as through Arminians, glory overmuch in the Title of Free-VVillers? Are they not afraid of allowing Free Grace leave to rule and undermine Man's VVill?

Virgo intacta.

See Worthy Dr. Hill.

Vide Peltii harmoniaz.

The 4th. Inference. They who never before did, should now ply the Throne of Grace; and in Christ's name beg the special Influence of the Holy Spirit, for removing the Pravity, without infringing the Liberty of the VVill.

Psal. 119. 80. Ezek. 36. 26, 27.

Be it considered, 1. In many good Motions of (on) the VVill are quenched. 2. This cuts the damned, that they chose the way to Hell.

See Dr. Hammonds Pract. Curs

The last Inference is. They who (having known the day of God's Power) are a willing People, and are caused as well as called to walk in God's Statutes, should highly (seeing they shall eternally) praise the Lord.

Psal. 149. 6.

The 7th. Position. Through the Order and Regularity that was in Man's Affections.

Trading Spiritualized.

Affections, he was meet for Converse and Communion with God.

Quid sensible.

That Man is an affectionate Creature, is a kind of sensible Truth. He is not without Affections in his fallen State; and surely he was well affected in his first state, when some are said to be without natural Affections, its rightly construed without the due exercise hereof.

Rom. I. 29,

30, 31.

Asogys.

Εωλα'X-

va.

aCor. 7. 15.

Pa' 30. 6.

Coloss. 3. 5.

I am aware, that the Word *Affections* is not so often read in holy VVrit as any others are; but the things we call so are oftner found therein, than most others; and when we read of inward Affection, we may run and read, that in Man there are inward Bowels. His Soul hath such, and there's a Figure in the Parable; *Bowels* being put for *Affections* seated there. Do not we call those Motions *Affections*, which the Moralists call *Passions*? and to that VVord in some Scriptures, where we meet with the VVord *Affections*, there is Respect

So Rev. Keyner.

Passions are usually said to belong to the sensitive Appetite. But eminent Divines speak of Affections, as moving in an higher Sphere, as nearly allyed to the VVill; flowing from it, (saith a VVorthy) as Fingers from the hand, and as Toes from

from the Foot; and withal so influen'd by the Understanding, that they obtain the name of Rational. One who was one of a thousand for choice Affections, describes them as sensible Motions of the Will, to (from) things as apprehended good (evil). Mr. W. Fenner.

First, That in *Adam* (when in Integrity) there were Affections, and that they were pure, admits of no doubt.

1. Did not his being a Man endued with Sense and Understanding, and the Power of chusing and refusing, speak this?

2. Is not this proved from his being made to love and fear his Maker? and to avoid what was contrary to him?

3. Did not God, in order to preserving a holy Fear in him, propound a Threatning to him in case of Disobedience? Gen. 2. 17.

4. Was there not in that Threatning couched a Promise of Life unto his Obedience, that his Hope might be quickened?

Secondly, That Man, if he had kept his Assertions pure, had traded much into Heaven, appears from the consideration of some particulars wherein his Integrity lay.

C

1. Was

Trading Spiritualized.

Malachi 3.
6.

Dr. Owen's
Vindic. E-
vang.

1. Was not the Image of God fair drawn on his Affections? Far be it from me or my Readers to *Jociniz*e, in ascribing to God such Pallions as are found in fallen Man; and carry the Print of Imperfections on 'em: When in Scripture he is said to be grieved, angry, &c. This is spoken of him after the Manner of men, and must be understood agreeably to the nature of God.

But though we would be loth to be chargeable with taking from God his Perfections; and ascribing to him our Imperfections: yet this we may say, Man at first was in Loving and Hating, an Imitator and Follower of God.

For Secondly, Were not Man's Affections subordinate to right Reason and Religion, as their Guides?

3. Were they not right set and acted as to their Objects? Were they not all at God's Service?

4. Were they not all in their exercise referred to the last and best, and the setting forth of God's Glory?

5. Were they not harmonious? Did not every one further the Exercise of other?

6. Had they not Publickness in 'em? had Man continued perfect, had not mutual Love among Men reigned? And

And can it be reasonably questioned, whether whilst Man's Affections were on God's side, his Communications were choice? Had not Man at first the best Gratifications, as for his Soul, so for his Senses?

And now, I First *Infer.* It is no Wonder, that Persons whose Hearts are so wrought on, that they take Religion to heart, do take up bitter Lamentations for Man's Fall. Ah! Ah! What sad Work hath sin made in Man's Affections? Oh! the vain, yea vile Affections, that are in the World, yea in the Church considered as visible! Oh the Disorder, Deadness, Earthiness and Selfishness that is found in (not felt) in 'em! and how is the spiritual and heavenly Trade thereby hindered and marr'd?
Gal. 5. 24.
Rom: 1. 26.

The 2d *Inference* is. Satan will not fail to shew himself (according to the Importance of his Name) an Adversary By his ill Will he'll prevent good, and promote ill Affections. May we not be ignorant of, but armed against his Devices!
2. Cor. 2.
17.

The 3d *Inference* is. There is all Reason sensible Persons should run, and have much recourse to Christ.

Trading Spiritualized.

1. Have they not need of being washed in his Blood, from the guilt contracted, as to their Affections?

2. Should they not depend on his Spirit for the sanctifying and governing of their Affections?

Are not the Affections stiled the Materials of Grace? Is it not much seated and seen in 'em? Is it not through 'em we give to, and receive from God, and so trade with him?

The 8th Position. That Man, when innocent, might have more free (and full) Communion with God, there was an exact Temper, and excellent Composition and Constitution of his Body.

Might not the Saying of David, concerning his Body, with much advantage be said of the Body of Adam? Fearfully and wonderfully was he made: curiously wrought, even as your rare Needle-Work.

*Psal. 139.
14, &c.*

*Vide Poli
synopsin.*

*Eccles. 7.
ult.*

I no way doubt, Man's Soul, which was his excellent part, had the chiefeſt ſhare both in the Holineſs which he exerciſed, and the Happineſs which he enjoyed: yet, when it's ſaid, God made him upright, or every way right, this muſt neceſſarily take in his Body, which is one of his conſtitutive parts. I

I readily own, that in and thro' the Body the Glory of the Soul doth shine, and shew itself; yet I believe, that on it (even on it) from its Maker was a Glory shed.

1. Had not Man's Body been serviceable to God, Man had not been wholly so. Was not God to be served with his own, with the whole of it?

2. Was there not in Man's first Estate Provision made, whereby God gratify'd all his bodily Parts and Senses *So profound Dr. Bates.*

3. Was not Man's Body, as to the Matter of it, of the purest part thereof, and of all visible pieces of the Creation, the choicest?

Was there not in it (and that in the Eye of an Heathen) so much of Excellency apparent, that he was for composing an Hymn to its Maker. Have not its erect Posture and elevated Looks been looked at as in the count of its Excellencies? *Of bound sublime.*

Was not the Body of Adam, as to the contrivance and proportion of every part, admirable? Was there any joint wanting or any one superfluous? Did not every joint supply something, and contribute to the good of the Body, being fully fit to serve its Maker?

Rom. 6. ult. If Man had kept from Sin, God
5. 12. had kept him from Death, and
 from all the Sicknesses and Deaths
 that are ordinarily its Forerunners.
 Did he not dig his Grave with his
 own hands?

And now, I First *Infer* : That
Socinianism is by no means to be ta-
 ken up, or touch'd with. O that
Dr. J. T. some, whom we will not call *Soci-*
etc. *nians* did not speak their Language
 or pronounce their *Sibboleth* ; in
Consequens saying, that Death is the conse-
naturas. quence of Nature, and not the Pu-
 nishment of Sin.

Be it considered, 1. If Scripture-
Rom. 6. ult. Phrase and Doctrine be consulted
οὐκ α. with, doth it make the wages of Sin
 due to it, as a Souldiers pay is due
 to him?

And 2. Doth not Scripture-Hi-
Gen. 2. 17. story acquaint us, that it was threat-
 ned, and executed for Sin?

3. Could not he that made the
 Body, have made it (though an
 Earthen.) an abiding Vessel?

4. If there be now in it contrary
 Humours, contending against one
 another, and it, was it so from
 the Beginning?

The 2d *Inference* is. Even as to the Body (and bodily Senses) Man's Damage is great, and evident. Is it not now a body of Vileness? Is not the Spirit by its Distempers hindered in God's Service? *Philip. 3. the End.*

The 3d *Inference*. Persons whilst in their Bodies should bear in mind, for what end, and in what capacity Man's Body was created, should not their Bodies be ordered to the Honour of God? *1 Cor. 6. ult.*

The last *Inference*. It may well be wondered at, that God hath provided a Glory for his Peoples Bodies, as in Heaven he hath done. *Dan. 12. 2, 3.*

The 9th *Posuion*. Through the Fall and Fault of Man, the Trade, Intercourse, and Communion between Heaven and Earth, God and Man was interrupted; yea stopp'd, broke and spoiled.

1. Do we not find Adam when fallen, shy of, and shunning God's presence? Did he not hide himself from him? *Gen. 3.*

And 2. Do we not find God convicting and convicting him as a Criminal? *Gen. 3.*

Trading Spiritualized.

*Vide Doctum
& Rev.
Whye.
Ad locum.*

Criminal? Can we well construe that Question of his? *Hast thou eaten of the Tree of Knowledge of good and evil?* As if it was not to God unquestionable and certain, that he had eaten of it? Did not these Words tend to work in him Conviction of that Sin?

3. Were not the Rubs and Impediments, which appear as lying in the way between God and fallen Man, and so interrupting and hindring their Converse, very great ones? Doth not this appear,

*See acute
Here's Tri-
ple.* 1. If we look up to God: Was not Injury offered to him, as considered in all his Perfections? Two of them are especially instanced in.

Exod. 32. 1. His Justice. Is not Justice essential to God? though in the Exercise thereof his Wisdom is with his Will exercised. Is it not a righteous thing with God to take ven-

Psal. 11. geance on such a great and wilful
*See the ex-
cellent Bur-
geis on this.* Transgressor, as Man became? Was not Justice (if not receiving Satisfaction) to have had its full course on him?

2 The Holiness of God was also highly affronted. Is it not from
*So Dr. Ar-
rowsmith.* comparing Scripture with Scripture concluded, that God is Holiness it self? Is he not in his Nature an
Enemy

Enemy to Sin? Shall Sin, or the Persons that will live in it, dwell *Psal. 5.* with him?

2. If we look down to Man in his lapsed State, there was what obstructed his Communion with God.

1. Was not Guilt on him? Was he not, by and for his Sin, bound over to suffer the unsufferable Wrath *Heb. 12.* of God? And doth not a Malefactor *ult.* affect (can he well endure) the sight of the Judg?

2. Was not Filth in him, yea was it not in him as a Fountain? Could he then delight in him who is most pure; yea Purity it self? Seeing to him he had the greatest *Psal. 51. 5.* unsutableness.

And now, I First *Infer.* There's all Reason the fallen Man should fall on his knees, in a way of Humiliation, on account of Sin, especially of the first Sin. Hath not Sin done that to and against him which no Suffering, or other Enemy, can do? even separate betwixt him and his God?

1. Doth not Sin in general strike at the Glory (yea at the being) *Desicidium.* of God? Have not some called it *God-Slaughter?*

2. Was

Trading Spiritualized.

2. Was not the first Sin a comprehensive one? a very compound of Sins? Disobedience with a Witness? Witness what *England's* great Divine wrote of, the many Evils bound up in that Volume.

*Rom. 5. 19.
Vide Barte-
ri Metho-
dum.*

The 2d. *Inference.* Persons of ripe years are in an ill Case (and State) that know not what it is to be weary of, and heavy laden for Sin. Should not this be written for a Lamentation? Man hath lost, as his Conformity, so his Communion with God.

*Heb. 10.
19, 20.*

The last *Inference.* It's the Wonder of Wonders, that a new and living way is opened betwixt Heaven and Earth, for the dispersing of Mercy, and acceptance of Duty, and that through the Blood of Jesus.

The 10th *Position.* Through the damage which Man's Fall hath done to his Understanding, his Communion with God is no little hindred.

Eph. 4. 18.

1. Is he not alienated and estranged from the Divine Life, through the Ignorance that is in him?

Prov. 19. 2.

2. Can the Mind that is without Knowledge, (and so not good) lead

lead any in the right way of honouring God?

3. Will God admit the wilfully (or willingly) ignorant to the peculiar enjoyment of him?

I add, 1. Do not some, who are sufficiently Arminianized, grant that Man's Mind is maimed through the Fall?

2. Hath not the Scripture written defilement on it? Dorth it not labour under Frailty and Falshood?

*Tit. 1. 15.
See renewed
Burgess
on this.*

As to Frailty, 1. Can the mere natural Man discern spiritual things in a spiritual manner?

1 Cor. 2. 14.

I am aware, that some new Methodists, in the Text referred to, understand the Sensualist alone; in whom the Beast rules the Man, his Mind being wholly enslaved to his Lusts.

Dr. Gl. &c.

But poor I am loath to leave the Road (especially where there is so little Reason for it). They are Worthies that construe it of the souilly Man, the Man whose Soul is most refined, having natural and moral Accomplishments.

*Vide Leigh
Crit. Sac.*

Though there be light enough in the Air of Scripture, to one that wants sight, or an enlightened Eye, Spirituals appear not. As to revealed Truths, the Naturalist discovers not,

1. The

Trading Spiritualized.

1. The inside and Glory, nor
2. The Scope and Tendency of 'em,
which is to free Persons, 1. from the
Reign of Sin, 2. for the inwards of
Grace.

And as to Truth essential, with-
out a Spirit of Revelation, the
Knowledge which Persons have of
Christ is not, 1. Clear, 2. Fixed,
3. Satisfying, or 4. Transforming.

Again, Is not the Falshood of fal-
len Man's Understanding proved,
1. From its pretending to guide
Persons; when really it self is mis-
guided by its Lusts and Passion? 2.
From its spending so many Thoughts
on Vanities and Curiosities? 3. From
its representing things wrongfully,
variously, and partially? 4. From
the Faultiness that is in its Assent to
Divine Truths? which (alas!) is
rather, 1. Slightly, then Serious;
2. Traditional, then Spiritual.

Hence I First Infer. We have all
Reason to reason against those Re-
monstrants that said, Men may un-
derstand Divine Mysteries without
Divine Illumination; and against
that Pluralist that wrote, that he
who exerciseth his Reason, may
as easily understand the Laws of
God, as those of his Prince.

Eph. 5. 8.
Vide Exa-
men Armi-
niapismi.

The

The 2d Inference. Their Hearts are not what we would have them, whose Hearts do not with, that *their heads were as Waters, and their Eyes as Fountains of Tears*; that Trading with and into Heaven is so hindred through want and weakness of Knowledge. Doth not this hinder Mens laying out their Love on God, and his communicating the Tokens and Testifications of his Love to them? Are any Hypocrites duly humbled on this score?

The 3d. Inference. They are most likely and fit to drive the Heavenly Trade to the best Advantage, who most wait for the Spirit's Enlightenings.

Being. 1. Humble; making account they *are less than the least of* Gen. 32. 10. *God's Mercies*; how much then below so high a Mercy as this?

2. True to the Light they have, *making it a Light to their Feet*, joining the Tree of Life to that of Knowledge. Eph. 5. 8.

The 11th Position. *Through Man's Fall his Memory is so broken, that he is rendred unmeet for Trading into Heaven, and with the God of Heaven.*

1. Surely

1. Surely all thinking Men have this Thought, that if a Person hath received many clear Notions of God, upon the total Failure of his Memory, he cannot serve him?

2. Without doubt the Solace of a Soul from God dependeth no little upon remembering him, as to what he hath said, done, and received (in a way of Satisfaction) at his Son's Hands. I will not affirm, that Knowledge is nothing
Eccles. 12. but Remembrance; but doth not
1. the Scripture call for the whole Religion under the notion of remembering?

I ask, 1. Are not the Precepts for remembering Divine things many? 2. Are not the Scriptures delivered in a Method tending to
Psal. 9. 17. help Memory? 3. Do we not find the irreligious described as Forgetters of God? 4. Is it not from not remembering God, that Iniquity aboundeth?

Totus Oculus. 1. Doth the Adulterer (that
Job. 24. 15. waits for the twilight) bear in Memory, that God is all Eye, and that Darkness hides not from him?

2. Doth he that sinfully puts the
Psal. 139. Bottle to his Neighbour's (or to his own) Mouth, remember that
 God

God enjoins Sobriety under the Penalty of a Wo?

3. Doth he that doth God's Work *Malachi 1.* negligently remember unto and ult. under what a Curie he lays himself?

I add. Are not God's Words let slip? Are his Works of Judgment remembred, so as to work due fear of Sin? Are not his Mercies, which should move and lead to Repentance, too much buried in the Grave of Oblivion?

The first *Inference* is. Questionless Man's Fall was a fearful one. Were not all the Vessels or Powers of Man's Soul, particularly that of the Memory, broken in pieces? O that this had the Consideration due to it! Can many say with Truth, that they have set the Lord always before 'em? Yea, that they have done it any one day? *Psal. 16. 8.* Have their Memories been affectionate and practical, as to Good? Have they not been too too receptive and retentive of Evil?

The 2d *Inference* is. It is the concern of Christians, in order to their managing and driving the Heavenly
ly

Trading Spiritualized.

ly Trade, to wait on God for a special and differencing Work of Grace on their Memories?

J. 14. 26. Is not that Promise full of Grace wherein the Lord *Jesus* engageth to send his Holy Spirit to perform the Office of a Remembrancer to (and for) 'em?

The 3d. *Inference.* That the Memories of Christians may be more refreshed, and rendred more serviceable to God, and so their Communion with him may be furthered; they should look and long for a fuller Work of God and Grace on their Affections. Do we not hold **Eph. 4. 15.** fastest the things that take hold of our Hearts, or that our Hearts take hold of? Where Truth is received, in the Love of it it's best retained. Is it not true, that Coldness is (in more Senses than one) the Mother of Forgetfulness?

The 4th *Inference.* God is highly to be praised, that for the penitent, on the score of his Sons Merit and Mediation, he hath provided a State wherein the Memories of his People are perfectly healed; and so they are Vessels of Mercy and Honour.

nour, I oppose not those who say; there will even in Heaven be a Remembrance of Sin : Nor will they gainsay my Saying, that it will be no disturbance of the Saints Rest and Joy. I doubt not, pardoning and purifying Mercy, and the State of Holiness and Happiness endeared to 'em.

The 12th Position. The Converse and Communion, which (at first) God had with Man, is broken through the Pollution that is in Man's Conscience.

Concerning the Name, Nature, and Offices of Conscience there passed some Lines under the 5th Position, which must not be repeated.

That the Conscience of Man, whilst in his mere Naturals, is defiled, is a plain and positive Assertion of the holy Spirit speaking in Holy Scripture; and have we not all Reason to count it a note worthy of our best notice, which we have under the hand of a late Worthy? Those Popish Interpreters go too narrow a way in the Interpretation of

D that

Tit. 1. 15.
Mr. Burgess.
And Dickson.
Ad Locum.

Trading Spiritualized.

that Text, who restrain it to the *Jews* and their Mistakes about Ceremonies. For, tho some occasion seem administred for such Words; yet he that runs may read, that the Proposition is general, and refers to all that are in a state of Unbelief. Tho natural Conscience is counted one of the best things that is in the unregenerate; are there not divers Evidences, that it's from being perfect, yea or pure.

At present I'll only consider Conscience as a Preacher.

1. Where lives that meer Naturalist whose Conscience is not chargable with sinful Silence? Ah! Ah! how foul, and yet how common a Fault is this in Preachers? An acute Divine well worded this; It's one thing for Conscience to hold its Peace, and another thing for it aright to speak Peace.

1. Is it its manner to chide Persons for secret and inward Sins?

2. Doth it call on them to improve, as well as to esteem Gospel-Grace?

Mr. Per-
ter.

Alas!

Alas! Not a few sleep as on the top of a Mast, in the Mouth and midst of many Dangers.

*Ex minus
tuti, quo
magis secu-
ri.*

Are not some secure, who add Drunkenness to Thirst, and wallow in the mire of Uncleanness, and over-reach those they deal with? And as to sinful Omissions (especially as to the exercise of Spiritual Duties and Graces) how few receive a Check?

*Prov. 23.
24.
Deut. 28.
19.*

Again, if the Consciences of Unbelievers speak, they speak not home.

*1 Thes. 5.
2, 3.*

1. Is not their Cry often, Peace, Peace; when it's a base false Cry?

2. Do they not speak of great Truths and Duties in a formal way?

3. Is it not truly said, they are not diligent constant Preachers?

That a corrupt Conscience is a Bar to Communion with God, is apparent.

1. Will such a Conscience put and press on to a due dependence on and delight in God?

Job 27. 9.

2. Will God to (and in) such a Conscience make a continual or refreshing Feast?

*Rom. 14.
17.*

Trading Spiritualized?

And so, I First *Infer.* They are under ill Characters, and Marks (even those of unregency) who are not inwardly concern'd about the purging of their Consciences from Guilt and Filth. O how greatly is this Purge need- ed? Doth not this lay a great load on their Consciences in Hell, who have disregarded the purify- ing of 'em whilst they were on Earth? Will not the undying Worm be a gnawing one?

*Mark 9.
46. 43.
See Mr.
Strong on
this, who
is Vir sui
nominis.*

The 2d *Inference.* It's a great Matter (of as great Importance, as the Welfare of Persons immor- tal Souls) to make Enquiry into the state of their Consciences.

*2 Cor. 13.
5.*

*1 Tim. 4.2.
* caution-
zed.*

1. Are not the Consciences of many * seared? Doth not that ap- pear? 1. Are they not past (or not common to) Feeling, as some seared Parts have been? Have they any quick Sense of the Want of Love to the Fear of God?

2. Do not many Consciences resemble dumb Dogs, that give no notice of Thievish Lusts?

Again,

Trading Spiritualized.

49

Again, Are not the Consciences of very many drouzy? Hath not a deep Sleep seized on 'em? Tho' wise Virgins may slumber, yet Sleepiness is not their ordinary Frame; and on second Thoughts they are thankful to such as are for awakening them. O that Thousands could truly say, they do herein exercise themselves to have Consciences void of Offence? then might they Trade with Heaven.

Rom. 8. 11.

Cant. 5. 2.

Acts 24.

16.

The last *Inference*. The wonderful Provision which the Lord hath made for the making and keeping Conscience clear and tender, is well worth wondring at. O the Vertues and Efficacies that are in the Blood and Spirit of Christ! How precious is the one? How powerful is the other?

Heb. 9. 14.

The 13th *Position*. Through the Corruption that is in the Will of Man, he is rendred unmeet for Communion with God.

That there is some Corruption in the Will of fallen Man, is not quite deny'd by some that

See the Period of Man's Life.

Trading Spiritualized.

are sufficiently *Arminian*, and do more than enough mince the matter ; and when, as such Men grant, the Understanding which is as the eye of the Soul, is benighted, and no little darkned ; Is it easily conceivable, that the Will, which is its Foot, should stand (or be of it self) upright ?

Jer. 17. 9. We who believe, that by the Heart is (much) meant the Will, in that Phrase where he saith, that it is desperately wicked, do well approve of the Gloss of that excellent Preacher who said, It is not only under a dangerous Malady, but is opposite to the Sovereign Remedy.

*Voluntas
naturæ.*

And when it's affirm'd, that the Corruption of Nature, which is Hereditary, is withal voluntary, is not this confirmed from its being from *Adam's Will* ; which was the Will of our Nature, and not of his Person only, and from its being seated in our VVills ?

*Rutherf.
Exam.
Mr. A. Bur-
gefs.*

Within this Age, was a Writer of the first Rank, whose Enlargements on this Subject are worthy of viewing and weighing. I will only hint, that its
Corrupti-

Corruption, is proved from its
Act of Molition (Fruition.)

As to the former. Is it not evident, that the Will of Man is far out as to its Wishings, which may be stiled incompleat Willings? And as to those that are more full, are they regular or near it?

1. VVhence is it that Persons desire not the affectionate practical Knowledge of God and his Ways?

2. How comes it to pass, that Men, as if they were afraid of Life, will not come unto Christ that they may have it? *Job. 21 14. See reviewing Fetter on this.*

3. Are not the unregenerate under this Character, their Hearts are set in 'em to do evil? *Jer. 5. 40.*

4. Whereas some are not so impetuously carried to gross Evils, are they not inordinately bent towards that good, that is not satisfying? And so I am led to touch on the latter Head or Point. *Psal. 17. 11.*

Are not the most refined among the unrenewed, wrong in their Fruition?

1. Doth any one of their number chuse God as his Treasure and Rest?

D 4

2. Is

Psal. 73.

25. 116. 7.

2. Is not every one of them as *Noah's Dove*, finding no Rest for the Soal of his Foot, (or Foot of his Soul) whilst out of the Ark, and without the true resting Place?

Judges 17.

6. 18. 24.

3. When they are engaged in God's special VVorship, doth not some Lust divert 'em?

4. VVhen they meet with great Losses and Crosses, are they not apt to cry, our Gods (or what we made as such) are taken away, and what have we?

And I need not insist long on proving, that whilst Mens VVills are not on God's side, they cannot traffique or hold Communion with him.

Seeing 1. Such Communion is by vertue of God's gracious Covenant, to which they consent not?

Psal. 5. 5.

2. Their Communion with Sin is that to which he is in his Nature an Enemy.

Hence, I First *Infer*. That the great Patrons of Free-VVill, that is, of Man's being naturally free to (and for) Spiritual Good, are not patroniz'd from the Position

tion I am on. Can we well say,
(or think) that Original Sin is
but like a little Spot or slight
Wound, and no more prejudicial
to Man's Will, than Garlick
to a Loadstone, which is easily
wiped off.

*See Gaul's
Sapientia
Justis.*

A 2d. Inference. One Reason
lies ready, why divers good Per-
sons cry.

1. Have we such ardent Breath-
ings after the Discovery of God's
VWill, and love as he requireth?

2. Do we keep a constant
Guard against what tends to hin-
der or weaken the Motions of our
VVills upwards?

Alas! Alas! Our Communion
with the Lord is much interrup-
ted, and if it be thus with the
green Tree, how is it with the
dry?

The 3d Inference. It is not a
good hearing to hear divers Per-
sons tell and boast of the good-
ness of their VVills, and Hearts,
whilst their Lives are far from
Goodness. Is it not the manner
of the best Chrtistians to maintain

*Psal. 119.
an 80.*

See Rev.
Green-
hill on
this Place.

an holy Jealousie of (and over) their Hearts; and to pray earnestly, O that our Hearts may be found in thy Statutes.

The last *Inference*. All who will vouchsafe this poor piece a reading, may run and read how much it behoves 'em to pray in the VVords and with the Spirit of the sweet Psalmist, Lord create in us new Hearts! Cause us to feel the day of thy Power, that we may be a willing People, and so a People fit to hold Converse and Communion with thee.

Psal. 51. 10.

110. 3.

The 14th *Position*. The Inter-
course and Traffick that was at first
between Heaven and Earth, was stop-
ped through the defilement of Man's
Affections.

Concerning the Nature of the
Affections, there have been touch-
es under the 7th *Position*.

That Disorder and Defilement
in the *Affections* of Man prejudi-
ces his Communion with God;
the two following Touches serve
as Proofs,

1. Are

1. Are not Persons, whose Souls are on the Ascendant, moving Godwards, therein made sensible of this, that their Affections are by Grace rendred serviceable, and in the nature of VVing to 'em? Is it not in a due exercise of 'em, that their Conversation is in Heaven?

See Rev. Reyner on the Affections. Phil. 3. 20.

2. Is it not the way of God to let out and communicate himself and his peculiar Favours into the Affections of Persons? Are not those of his, that are admitted into his immediate Presence entred into joy, yea possess'd of the fullness of it? Are not their Desires to all purposes answered and satisfied?

Matth. 25. 41. Psal. 16. the last.

That in (and with) Man's Fall, Corruption seized his Affections, and that whilst Persons are in their meer Naturals, it doth sway 'em, is sadly experienced; and is it not argued?

1. From the want of the blessed Order and Regularity which was proved to be at first in Adam's Affections.

A contrary.

2. From the Supposition of the Holy Ghost, speaking in and by the holy Apostle, that even in the

Col. 3. 5.

1st 2nd 3rd 4th 5th 6th 7th 8th 9th 10th 11th 12th

the believing *Colossians*, there was remaining inordinate affection, which was to be an object of progressive Mortification.

3. From the rendring of that VVord *inordinate Affection*, which at first signifies Passions, Doth not the Translation imply, that Passions or Affections are too ordinarily disordered?

4. From our reading of Affections as joined to the Flesh, and its Lusts.

5. From the Earthliness, Deceitfulness, Violence and Vilness, that are in Man's Affections:

1st 2nd 3rd 4th 5th 6th 7th 8th 9th 10th 11th 12th

1st 2nd 3rd 4th 5th 6th 7th 8th 9th 10th 11th 12th

Philipp. 3.
19.

Do not many so mind, that they mainly relish, favour and affect the things of the Earth? Have they not set their Eyes and Hearts bowing downwards,

Psal. 17.
11.

2. Is there not much of Falsehood in those Affections, that make a fair shew? Are they as much on God's side, as they make sure of?

Jer. 3. 10.
Numb. 23.
10.

3. Do not their Desires pretend to Goodness, when they are mere Flashes, and however are lazy and not lively, conditional and not absolute?

Acts 26.
11. 23. 15.

4. How violently (yea brutishly) against all Rules of Reason and

and Religion, are the Affections of sundry carried? V Was not *Paul* verily mad in and for Persecution? V Were not the *Jews* for killing him when a Preacher?

5. Is there not that Vileness in fallen Man's Affections, that Sodomy and Bestiality &c. pleases many? The more God forbids, the less they forbear. *Nititur in veritatem.*

I now *infer*. One Reason lies *Gal. 1. 4^r* ready, why the World carries after and with it the Epithet of Evil. Are not Affections the Spring of Actions that are sutable to 'em?

The 2d *Inference* is. There is all Reason, that one Affection should be much in exercise. Should not godly Sorrow be set to mourn over and for what is so wrong in other Affections? Hath not Corruption infected the Vitals and chief Powers of Man? And is there any hope of healing where there is no humbling? *2 Cor. 7. 9, 10, 12.*

The 3d *Inference*. Even good Persons should not let their Affections go (or be) without a Watch, or guard on 'em: nor are they to lay

So Re-
nowned
Baxter.
Hoj. 6. 4.

lay too much stress on some stir-
rings of 'em, seeing such goodness
may pass away as the morning
Clouds and Early Dew. May they
see, and wait that their Love may
be sincere, their Fear filial, their
Hope purifying, and their hatred
of sin vehement, universal and
constant.

The 4th Inference. Surely,
there's a Power, Energy and Effi-
cacy in real godliness. Doth not
Grace work a very great change
in, and much elevate and raise the
Affections? Doth it not fix 'em for
God, and against sin? Doth it
not cleanse that Fountain that can-
not cleanse it self? O that for,
and after sanctifying Grace there
were more and greater breath-
ings?

The 5th Inference. They who
have holy Affections, should (as
with so) for 'em highly praise
God? Should not their Mouths
speak out their Praises? That it
is so well with them, is it not for
the Merit, and by the Spirit of
Christ?

The

The *Last Inference*. No doubt, Satan's Design is no little on mens Affections. Will he not attempt to disturb, and disorder them? Doth he not by ill Influences on their Affections, blind their Judgments? And is not their trading with, and into Heaven thereby greatly hindred?

2Cor. 2. 11.

The 15th Position. Except persons (who live to ripe years) so trade into Heaven, that they hold Communion with God whilst they live, there's no hope they should be receiv'd into Heaven, or live in the blessed making Enjoyment of God when they die.

Might it not have been said to that Noted Doctor, who in Print scoffed at Right Worthy Persons, under the Notion of God's Acquaintance, Sir, they who are not of God's Acquaintance on Earth, shall not be of his Acquaintance in Heaven? The short and long is,

Dr. S.

See Rolls on this.

1. They who are willingly strangers to God in this state, cannot produce, or prove (what they have not) a Right or Title to the glory

Rev. Now.
com on
Job 22. 2.
Rom. 2. 8,
9, 10.

Trading Spiritualized:

glory that shall be revealed in the future state.

See the excellent How of Blessedness.

2. They who are not for driving an Heavenly Trade here, are no way meet to be partakers of the Heavenly Inheritance hereafter.

May such as are Masters of Right Reason use it!

1. Shall they have possession of happiness that are not Friends to it?

Col. 1. 12, 13.

2. Shall they be possessed of it, that are not prepared for it?

With reference to the former question, be it considered,

2nd Cor. 5.

See Dr. Wallis on this.

Fo. 3. 3, 5.

1. Till persons be born again, (or from above) having a New Nature or Principle, carrying 'em so that they may converse with the Lord, they can in no wise enter into the Kingdom of Heaven. Can they either obtain or enjoy it?

2nd Cor. 12.

ma.

Phil. 3. 20.

2. Have not they their Conversation in Heaven (trafficking as Citizens thereof) who do thence look for a Saviour.

For 3. Though Heaven be given in the acknowledgment of

* Lu-

Lutheran's, local, yet is it not very much a state begun below, and compleated above. *Vide Bin-chium.*

Do not they who well view this Doctrin, see in it a display ?

1. Of God's glorious Wiidom ; who, tho most liberal of his great Gift bestoweth with (or before) it Hearts set on setting forth his eminent Excellencies ? Hath he not bound his Honour and our Happiness together ?

2. Or his glorious Goodness ; who doubleth his Gifts, giving both *Grace* and *Glory*, *Grace* to fit for *Glory*. *Psal. 84. 11, 12.*

I add. Though there be not (nor can be) betwixt *God* and fallen Man what we call commutative Justice, who hath first (or last) given to God any thing like hire or merit ? yet, in rewarding, out of his *Grace*, their Works that hold Communion with him, he manifesteth what hath the appearance of distributive Justice. *Rom. 11. 35*
Vide Le Blank's
Theses.
2 Thes. 1. 6, 7, 8.
1 Jo. 1. 9.

And now, I First *Infer.* They who slight (or neglect) the heavenly Trade, not using holy Duties or Ordinances, or not breathing and panting after the Lord in

E

'cm,

Jonah 2. 8. 'em, are chargeable with forsaking their own Mercy. The good Lord work Convictions, in order to the conversion in them !

1. Will any (I fear many will) say ? Though we draw not near to God, he is near to us. We have as good a claim to Heaven as the greatest Puritan among 'em. Is not this rightly called Presumption, though we call it Faith ?

Eph. 5. 6.

Is this Claim derivably 1. From God the Father's Purpose ? Hath not he chosen Persons to Holiness as the Path of Life.

Eph. 1. 4.

Tit. 2. 14.

Or 2. From God the Son's Purchase. Is he the Author of Salvation to any save the obedient ?

1 Tim. 4.
7. 8.

Or, 3. From any Promise under the hand of God, the holy Spirit. Are not the Promises of the Life to come entailed on those, who are exercised and do trade in Godliness ?

New Eng.
Div.

Again, Will any of 'em think the miss and Loss of Heaven's Glory a thing tolerable ? Do not Divines who say, that as to the Punishment of SenceMan can only bear finite (tho great Wrath) in an infinite duration, say, that the

the Punishment of Loss is infinite, being of him that is so. Did not one, call'd a Father, say ; that in the Words, *Depart from me*, are contain'd a thousand Hells ? Is it not terrible to hear of that Sentence ? O what will it be to hear it ?

Chryso-
stome.
*mille Ge-
henna.*

The 2d Inference is. The Patience and Goodness of God to Slighters of the Spiritual Trade is admirable ; yet 'tis said to 'em, Acquaint your selves with the Lord, yet through a Mediatour this may be.

*Job. 22.
21.*

The 3d Inf. is. They who have not entred into (and engaged in) Converse with God, should be for doing now without delay. Can Persons be willing to be banished from the gracious presence of the sight of God, and that for ever ? Is not the Fountain of Being the Fountain of Life ? Will not this cut deep, if Heaven be lost for Lusts or Trifles ? Will not this cause as wailing, so gnashing of Teeth, when they see others that sate under the same means, in the

*Quantum
pro quanti-
lo.
Luke 13.
18.*

Trading Spiritualized.

Kingdom of God, and themselves shut out?

The 16th Position. To those who live (and die) in the wilful neglect of the heavenly Trade on Earth, there remaineth fiery Indignation, which shall for ever abide and torment them in Hell.

Ἐργουέ-

ντες.

1 Thess. 1.

ult.

Gal. 3. 10.

1. Doth not the Law breath out the Wrath to come (or which will still be coming) against all those who have not obey'd its Orders? Hath it not a Curse for every one that violates any one of its Commands?

Jo. 3: ult.

Doth not the Gospel leave all, who having come to ripe years do not come over to the Son of God, that through him they may transact with the Father, for Mercy, and in Duty, under the Penalties by the Law threatened?

Matthew

25. 41. &c.

3. In the Representation which we have of the general Judgment, and the Proceedings of that day, under the hand, and from the Mouth, of Christ, is it not declared, that they who have not (by Grace derived from Christ) dis-

discharged (in sincerity) their duties to him, shall go into everlasting fire?

The 1st Inference is. There is great danger in (and so had need to be great watching against) sins of Omission. Tho persons escape the grosser pollutions of the world, if they do not in the ways of Gods appointment, tender their Homage to him, and wait for grace from him, is not the *mouth of the Pit open to devour 'em*? O that many took a truer measure of the guilt that attends their willful sinfull Omissions.

See Baxters
Apology.
p. 238, 240.

1. Is not Gods Law (in its primary design) positive, and its Precepts affirmative? and doth not Religion much lie in respect to such Precepts?

*Deo servire
est regnare.*

2. Do not sins of Omission strike high, even, 1. At Gods Sovereignty, who gives out Orders? 2. At his Goodness, as if all his Laws were not written in love? I add, have not all sins of Commission sins of Omission leading to them?

To descend a little to particulars, both as to Duties and Graces.

1. Do

As to Du-
ties.

Jer. 10. 25.

By Dr. Gau-
den.

1. Do not showers of Wrath hang over prayerless houses?

2. Was it not well said (or written) to King Charles the second, that whatever hindred his regard to the word of God, would prove ruining and damning?

Mal. 1. ult.

3. Is not he accursed that respecteth not the right manner of doing duties? should any one that hath a male in the flock, offer a corrupt thing?

As to Gra-
ces.

Jo. 3. ult.

1. Is not he in whom Unbelief reigneth, under the Sentence of Condemnation? Doth not the Wrath that comes on others, abide on him?

1 Cor. 16.

22.

See Pink on
this.

2. Doth not an *Anathema Maranatha* (a Curse till the Lord come) belong to such as are destitute of love to Christ?

1 John 3.
8, 9.

The 2d Inference. They are in an evil case (and state) who so commit, as to drive a Trade of Sin, serving divers lusts, plying the work of the Devil.

So acute
Herle di-
stinguisheth.

1. If persons live and lie in those sins which Satan both tempteth to and asteth in, of which sort are *Pride, Malice, Lying, Persecuting.*

2. If

Trading Spiritualized.

67

2. If persons follow those Vices which Satan tempteth to, but doth not (that I know) act in, into which Count fall Drunkenness and Uncleaness.

Do not their paths visibly take hold of Hell? If the tree that is barren be cut down, what will be the end of that that bears ill fruit? Prov. 9. ult.

The 3d Inference is. It is the great and important concern of persons (a concern as great as that of their immortal souls) to look and long after this, that there be in 'em a divine Nature, a pure and powerful principle, from which the heavenly Trade may be set and kept up, that through Christ they may come to God the Father, and find him coming to them. Ezek. 18.
31.
John 14. 6.

May they cry for the Residence (in order to their having the Influence) of the holy Spirit! And that,

1. As an enlightned Spirit. A Mystery is mentioned as to lower Trades. Without Controversie, great is the Mystery of godliness, of the practice, and not only of the principles of it. Can lower teachers teach it? 1 Tim. 3. 16

2. As